

with Yahweh;" moreover, Prof. Irwin holds that insofar as the idea of the covenant is to be found before the time of the prophets, it is not something unique in Israel but rather "a normal feature of contemporary religious thought" in its attachment to a national god. Prof. Irwin concludes that "the covenant was secondary in Israel's religious and ethical evolution." For him the current insistence of "Old Testament theology" on the centrality of the idea of the covenant throughout the biblical literature is an illustration of the distortion that issues from Christian theological bias. Presumably Prof. Irwin would make a similar criticism of "Old Testament theologians" who, under the influence of current Neo-Reformation theology, claim that the ethical idea of "natural law" is alien to biblical faith.

"Old Testament theology" with its apologetic concerns may be able to discern aspects (and even the nerve) of Israel's faith which have been at times missed by a shallowly objective scholarship. For this discernment we should be grateful. Nevertheless, the method demanding primary loyalty to the disciplines of rigidly historical investigation is the one that in the long run will achieve a more accurate account of ancient Israel's faith as a "keystone of human culture" in the ancient world and down the centuries, both within and beyond the explicitly religious groups. Prof. Irwin's book is a moving and persuasive exhibition and vindication of this method.

JAMES LUTHER ADAMS

From A Doctor's Heart, by Eugene F. Snyder, M. D. Preface by Dr. Paul D. White. Philosophical Library. 251pp. \$3.75.

This is a record of the experiences and of the thoughts going thru the mind of a physician, who at the age of 49—at the height of his professional career—becomes the victim of the disease that is so often the killer at this age, namely, coronary thrombosis. This is followed by some sound advice regarding prevention of this dread disease: also some advice about adjustment to a life with a damaged heart.

While some suggestions have been given before, and are offered daily by the press and radio, these sound academic, and only for the next fellow. The suggestions here take on reality because the author experiences the pain and the agony, and the

THE OLD TESTAMENT

by

WILLIAM A. IRWIN

in this book

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professor Irwin reveals

the unrivalled place

of the bible

in the ancient world

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words are the "words that come from the heart." Repetition of truths seems to make less impression on peoples' minds than repetition of falsehoods. This has been brought into sharp focus by recent events in the world situation. Someday, maybe, we'll be able to understand why such sound advice as "don't run your motor at high speed" or "don't burn the candle at both ends" is totally disregarded, and why such nonsense as race superiority or Hadacol are swallowed up hook, line, and sinker.

The author's life story is symbolic of the tragedy of this era. After living thru the horrors of the first world war in Russia, he sees the Revolution turn on him by branding him a counter-revolutionary. He manages to escape to the most democratic state in Europe, Czechoslovakia, where he studies medicine. While in medical school he makes the acquaintance of a woman medical student who later becomes his devoted wife. He is about to settle down to lead a normal life, but the Fates will have it otherwise. The rapid rise of Fascism and Hitlerism tells him that he must move again. He can see the writing on the wall, and he barely manages to escape in the nick of time.

He settles in a small New England community, where he does general practice. The work is hard, the hours long, the responsibilities many. There is need for a vacation, but something always happens to interfere with the plans. Finally, he gets on the train to make a well-deserved trip South. Only a short distance from home he has to be taken off the train because of a coronary thrombosis.

While in bed on enforced rest treatment for his condition, he doesn't exactly waste his time. He formulates the outline of the present work. The book records the exact symptoms and agonies that a coronary patient experiences. That's not all. There follows a discussion of the etiology, the prognosis and other aspects of the more common types of heart disease, of which there are over twenty-five.

The device is a clever one. To make the subject matter understandable to the laity, the discussions are addressed to his teenage son, who has developed a desire to learn all about this heart of ours. The mother, also a physician, supplies the material that the father may fail to mention.

Despite the necessary simplicity of the

language used the information is useful not only to lay persons, but it may be read by many practitioners with profit. The facts are accurate and entirely up to date. The psychosomatic angle is stressed greatly in discussing the etiology of heart disease, as well as in other diseases.

The author has a weakness for philosophy, religion, world events and brotherhood among men (the Jew in him; who else would talk about brotherhood?)

Despite his aversion to and deprecation of the tendency to overspecialization in medicine, his approach to the whole subject follows closely the psychoanalytic school. We can't escape the influences of trends even tho we are critical of them. The general practitioner is the real doctor, a point of view as old as medicine itself, and to which many are turning again. One should treat the patient—the whole patient—and not merely his leg, or his stomach. Oftentimes the general practitioner is the best psychoanalyst in his homely, but effective way. Such views are worth looking into seriously.

The book lacks something. For want of a better word I'd call it the third dimension. There is a buoyant optimism and a desire to disseminate cheerfulness and good-will. Behind all this there seems to be an exaggerated show of appreciation of the newly adopted country, which is quite understandable in a man who has gone thru what the author had to go thru.

If we are to follow the advice of the author (even if such advice were to prolong some men's lives) we would have to stop driving our cars; we shouldn't go on airplanes: We would have to stop football games, hockey games, and all other things that carry with them potential danger. Stop living dangerously and you stop living altogether. Such fatherly advice and warning fails to notice that Nature itself is cynical. It produces Men, the acme of Its achievements, but pours out so many of them without consideration for the food and shelter necessary to sustain him that every year millions die of starvation, of exposure, of hurricanes, of earthquakes.

It's a sad commentary that the only way animal life can exist is by eating one another.

The mad drive is inherent in our standard of living. The only way prosperity can be had in the advanced countries is

either by war, or threat of war, or else, by producing more and newer gadgets. More gadgets, more bills, more worries, more ulcers, more neuroses. The "backward" peoples envy our high standard of living, and hate us for it, but little do they realize the penalty we pay for it. NO! This is probably the reason that such advice as the author gives goes unheeded. It's contrary to our natures. We'd rather live and take our chances than simply to exist in a state of Nirvana, which means Death.

DR. SAMUEL H. ROSENBLUM

Problems of Labor, by Glenn W. Miller. The Macmillan Company. 560pp. \$5.00.

The Miller book takes us competently over the agreed-upon "fields" of "industrial relations," employer policies, union action and the government's part. The wider significance of such an exposition resides in the specific approach by American unionism, which, when viewed without preconceptions, is not a mere opportunistic "business unionism," but a *sui generis* labor ideology and, in the reviewer's opinion, one of America's major contributions to civilized life. This thought has been elaborated by this reviewer on the occasion of Philip Murray's death.

The American labor movement is truly unique among the labor movements of the world. It did not get its inspiration and mental orientation from specialists in social thought and in speculation on *whither mankind*—Marx, Lenin, and the Webbs, but from those risen among the ranks of the wage earners of America, Samuel Gompers, John Mitchell, and Philip Murray.

These labor pioneers virtually carried on the "trial-and-error" pattern of the laboratory scientist except that the "materials" in their "laboratory" were, first, the wage earners whom they tried to organize and convert to loyalty to their respective unions, then the employers, the politicians, the "keeper of the country's conscience," etc.

To be proficient in such "experimental work" called not only for a clear head, a preference for the realities, however disillusioning, but above all for a genuine humanitarianism which could see the human being even in the rabid anti-union employer. The Murray kind of labor leader is endowed with a patience of Job and with a conviction that in this democratic America, with all its disheartening imperfections known to us all, real con-

structiveness implies a slow development of "rights on the job," an industrial citizenship for the wage earner from which he could derive dignity in his dealings with the most important person in his daily life outside his family—his boss.

Philip Murray was never carried away by any long-range plans such as replacing the capitalist system with something untried and piloted by labor, first because as a realist he knew how essential free management was to efficient industry; and second, that a safe seniority in promotion and the right to the more regular job mattered far more to the wage earner than the most paper-perfect plan for his industry. It is my conviction that the Murrays who are leaving behind them a better organized and better informed labor movement are among the prime shapers of the American civilization and should be freely given such recognition by all.

One cannot omit Murray's deep personal loyalty to those whose leadership he accepted, like Franklin D. Roosevelt. He was a deeply religious man and a man with a boundless spirit of self-sacrifice.

SELIG PERLMAN

Underground: The Story of a People, by Joseph Tenenbaum. Philosophical Library. 532pp., including index. \$4.50.

This is the story of the destruction of three and one-half million Jews of Poland of whom the author, a physician and civic leader, found only fifty thousand alive at the end of World War II. Dr. Tenenbaum treats of the massacres of the Jews and the problems which confronted them, city by city, before the final onslaught of the Nazis.

Underground is a chronicle of how despair gave way to courage, how simple people became heroes and martyrs and caused the Nazis to fear them even though their victims finally succumbed. His method is to set out facts as he found them in hidden archives and correlate evidence taken from the war criminal trials. Much of what he has learned came from the lips of partisans and other survivors.

A Jew has the feeling of pride in the fact that for instance Mordecai Anielewicz as commander of the Warsaw uprising used an incredible amount of ingenuity and strategy against enormous odds and made a ruthless military power pay a

great price in blood before the doomed defenders were crushed. Outraged humanity will value this book for its detailing of the grim data of how humans were slaughtered with an eye to "efficiency." It was not easy to exterminate millions of people without a system; that the Nazis had. They sent bright German students to visit the more "successful" death camps to learn economy and dispatch. The enormity of the crime becomes more clear when Dr. Tenenbaum shows how much premeditation must have been used to accomplish the vile deeds. Much of the volume is devoted to the story of the Jews as underground fighters, a story that I believe has not been given enough publicity.

There are photos and a few maps scattered throughout this book which add emphasis to this gory tale. These, plus factual reports, diaries and other source materials, make for another bitter indictment of the unspeakable Nazi. In the words of the author:

"Different readers will find in this book different things . . . It is . . . the source of evil which confounds. Experience has nothing to go by, and history offers no parallel on the subject of scientific mass murder." LOUIS J. NURENBERG

The Landsmen, by Peter Martin. Little, Brown and Company. 367pp. \$3.75.

The Landsmen in this book are Jews in South Russia, somewhere near Minsk, and the dozen or more characters through whose eyes and acts we learn of the tragedies, poverty and oppression all lived in Golinsk—a small village "of some sixty families, nineteen of which were Jewish."

The Jews in that corner of Russia were an incredibly well knit community, most of the inhabitants related to each other, all poor to the point of destitution, cruelly exploited by the Squire—a rich, willful, and corrupt Russian landowner. The "Golinkers"—Jews, were devoted to ritual, tradition, and a scabrous dwelling, their synagogue, for which they were never able to afford a full time Rabbi. Martin narrates the story of the landsmen through the lips of several inhabitants of Golinsk. The periods described range from the beginning of the last century, while in some the action continues here, in America.

It is a narrative of unrelieved bleakness, back breaking toil for less than a pittance, a life hopeless in its dreariness, an indict-

ment of a cruel past that is luckily no more. Pestilence, plague, and persecution wiped out Golinsk long before Hitler was ever heard of. It was the era of the Czars when call for military service meant a life-time of servitude, when escape was impossible, and discharge from military obligations could be had only by bribery or self inflicted crippling injuries.

Yet men and women persisted in that squalor for many generations, multiplied and bred, fiercely attached to Judaism as they understood it, deeming themselves in spite of their low economic status spiritually superior to their tormentors. There is Mottel, the blacksmith, at war with his environment, contemptuous of his co-religionists for their weaknesses and acceptance of their lot, the first to see the spark of genius in a boy, his nephew, Laibl. There is Nochim, the tailor, who casts out his daughter, seduced by the Squire. The best pages in this unhappy chronicle, I believe, are those dealing with the tailor's remorse for his own inhuman act. And there are others . . . there is the long story told by Laibl, the boy who would be a violinist, whose first teacher was a prostitute and who did come to his land of promise, America.

The Landsmen is more than another tale of bygone Russia and of people in an almost medieval era. It is an important social document, too. Its very convincingness makes for painful reading—so stark and appallingly realistic are its pages . . . It is required reading for all who would understand the harsh saga of the Jewish people and learn more of their endurance, degradation, agony, and capacity for survival.

BENJAMIN WEINTROUB

... In the future days which we seek to make secure, we look forward to a world founded upon four essential human freedoms: freedom of speech and expression—everywhere in the world; freedom of every person to worship God in his own way—everywhere in the world; freedom from want which will secure to every nation a healthy peacetime life for its inhabitants—everywhere in the world; freedom from fear, which means a world-wide reduction of armaments to such a point and in such a thorough fashion that no nation will be in a position to commit an act of physical aggression against any neighbor—everywhere in the world.

FRANKLIN D. ROOSEVELT

